

A
S E R M O N
P R E A C H E D
A T T H E
S P I T T L E
U P O N
T U E S D A Y
I N
E a s t e r - W e e k ,

Anno Dom. 1672.

B Y
T H O M A S H A C K E T T , D . D .
*Formerly DEAN of Corke in IRELAND.
Now VICAR of Chesthunt, Hertfordshire:
And Chaplain in Ordinary to His MAJESTY.*

L O N D O N ,

Printed for Benjamin Tooke, and are to be Sold at the Ship
in St. Pauls Churchyard. 1672.

THE FARMER

AND GARDENER

AT THE

STATION

OF THE

IN

THE

AND

THOMAS HACKETT

THOMAS HACKETT

THOMAS HACKETT

THOMAS HACKETT

LONDON

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(1)

A

SERMON

Preached at the

SPITTLE

Tuesday in EASTER Week, 1672.

MATTH. VI. 19, 20, 21.

Lay not up for your selves treasures upon Earth, where moth and rust doth corrupt, and where thieves break through and steal.

But lay up for your selves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break thorow and steal.

For where your treasure is, there will your hearts be also.



LL things in the world affect Society, as well as Man. Virtues pair, and Vices herd together. For our Saviour having no sooner dispatcht *vain-glory* out of the way, *verse* 16. of this Chapter; but a new one meets him in this Text about *Riches*, which he opposes in these verses, *Lay not up, &c.*

B

And

Guido.

Chrysol.
Ser. 2. in
Plal. 48.

And very well does the discourse of *Riches* follow that of *Vain-glory*, because *vain-glory* is begot, or much swoln by *riches*. The Syriack word here ~~used~~ for *Treasure* comes from the root ~~to~~ to blind; because Wealth often *blinds* men with *Vain-glory*. And on this score it is, that our Saviour (after having absolved this period) descends unto the discourse about our *Eyes*, v. 22. It is hard if in so great an Assembly as this of Rich men, none need a gentle lesson against *vain-glory*. Does any man here value himself for what he *has*, not what he *is*; or think all others do so? Nay for this he is often reproacht and sham'd. One bursting with envy to see his great Estate, presently spits it upon his mean *Original*. His brave House in which he *glories*, did it not lift its crest into publick view, the goers by might not mock it, for being guilded with the Revenews of sad *Widows* and despoyled *Orphans*. If others Civility should spare a man in this, yet his Reason might reclaim him from any huff of himself on such an account. Does a fine Livery make a servant good? Does a *Jade* become a good Horse by putting a Golden-bit into his mouth?

Has

Has the *Moth* cause of pride, because wrapt up in a fine garment? *Psal.* 49. 16. The Prophet tells Chrysost. in Psal. us Emphatically, such things may be the *glory* of our *house*, but not of the *man*. If the *house* be well Max. Tyr. differ. 11. N. 70. adorned, does any man say the *man* is brave? If the *ground* be good, may not the *Owner* be bad? Nay, he is the lower for aspiring so high: As the *Fallen Angels* that were before above the good, Greg. Mor. 1. 4. c. 12. are now for *Pride* condemned to be under them.

This is the reason of the *Connexion*; now for the *Text* it self. Which is made up of a *Prohibition*, and an *Admonition*. Both of them attended with their Reasons by their sides.

The Prohibition is, *Lay not up for your selves treasures on Earth.*

The Reason, *Where the Moth, &c.*

The Admonition, *But lay up, &c.*

Lay not up for your selves, &c. A sower Inhibition! *Judas* renounc'd Christ for *mony*. Would not some their *Christianity*? Let us see whether there be no *dulcifying* of this *harsh Injunction*: What is the true intent of our Saviours mind in it: I shall shew you, 1. What is *not* enjoyned us here; 2. What *is*.

1. *Beggery*, no nor *Poverty* assumed or by constraint, are here affianced to *Christianity*; as *Salmeron* ingeniously grants against the common current of his *Papish* Brethren: whose Arguments for it are as poor, as the Clients they plead for: For whose further credit, you may know that it was *Cælestius* the Heretick's Opinion. But *S. Augustine* advises us better: *Utilius terrena opulentia tenetur humiliter, quam superbè relinquitur. That wealth is better retain'd humbly, then discarded proudly.* 'Tis no perfection but infirmity, which they fearing and knowing fled the temptations of *Riches*. 'Tis more valiant to despise what you have, then to have not to despise. The Champion stripping himself is but entring the fight; has not overcome. Therefore lend such the pardon of their *infirmity*, load them not with the envy of *perfection*. Who shall by lying naked on the water get to shore, but by swimming stoutly? 'Tis one thing to be Christ's *Apostle, Disciple*, and another to be a *Christian*. To *those* he commanded this, not *us*. If we may not care for to Morrow, Why do we build Houses, plant Vineyards, sow our Grounds, lay up in Barns or Sellars? *Zachæus* renounc'd

Salmer.
T. 5. tr. 56

Aug. Ep.

Aug. E-
pist. 34.

Max. Tyr.
diff. 37.
N. 220.

Paulin.
Epist. 2.
ad Sever.

Euseb.
Gall. in
Natal. 1.
Martyr.
Hom. 2.

renounc'd but *half*; but he has left *all* (that *pos-*
sesses much) if his heart have forsaken it. Doubt-
 less there are some *Poor* good: *Apostolus vir Di-* Jer.
tissima paupertatis; that is, a *Poor Rich Apostolus*,
 and a *Lazarus*. But yet, Ὡν οἱ πολλοὶ καὶ φαρλό- Luke 16.
 ῥοι εἰσὶ καὶ ἔρμη. These *poor* grounds have *weeds* Orig. l. 6.
 enough springing from them. As *Rich* men like
Rich grounds, may yield great *good* crops; fair,
 sweet *Flowers*: Witness this prospect of not a
 dead but living *Spring*, beautifying this *Circle*
 that lyes here before your eyes, of *Violets* in
 their *Blue Coats*, &c.

Were all *These* like *Glasses* blown up by *Air*;
 Or does not *Rich Abraham* to this day Nurse up Aug in
Poor Lazarus in his bosome. Let not the *Poor* Psal. 86.
 therefore envy, rail at the *Rich*, like *Children* August.
 fighting with their own *Nurses*. Would not the Ser. 110.
Beggars likewise (if they could) be *Rich*? But I de Temp.
 think a little *Rhetorique* may finish this work, and
 perswade a *Tradesman*, that to take mony is not
 ill, if the mony he takes be but good.

2. There is another way of opposing *Christ's*
 mind, by keeping his word in this *Law*. The
Idle man lay's up no *Treasures* upon *Earth*: but
 does

Tertul. A. pol. does the Scripture countenance *Idleness*? In the
Ignatius *Apostles* times, and after, some were seduc'd by a
Epist. ad Tarist. mistake of their *Christian* liberty, *Not to Work*;
2 Thes. which gave the Rise to *Alms-houses, Hospitals*, and
Basil. *Zenodochia*. Such S.^a *Austin* makes the *Euchetes* to
August ad Quod vult De- um Ha- res. 57. have been. So the *Mesſalians*, whom for their sloth
Epiphani. 13. the Fathers call'd ^b Ἀκολούτοι. And the Bishop
Symeon. of *Ptolemais*, gave them a coyn'd name of Ἐκδο-
Epist. 67. ῶδες; because they were Αὐτᾶγεῖλοι μετ' ἀνασῶν
 ἄρ' ὁμοῖοι, *Vagrants compellible to no employment*.
 But when they multiplyed too fast, that ^d *Charity*
 grew oppress'd with the burthen, some brisk Laws
 of the *Emperours* spur'd them out of this *Easy*
Walk, making them mend their pace, or wear
 gald fides. And this was *Charity* too. Of the same
 kind with that of our most excellent K. *Edward*
 the 6th. who Endowed not only a *S. Thomas's Hos-*
pital, but a *Bridewel* for Vagrant, and Idle Per-
 sons. The *unciviliz'd* parts of the world were still
 the *Idle* parts of the world. Witness the naked
 hunting, sporting *Americans*: whose first Redu-
 ction begins in the fastning them to some Trade,
 whereby they become Responsible to the places
 they inhabit, putting in hereby a kind of *Hostage*

^a *Bodin.*
de Rep.
 l. 1. c. 5.

to Fortune. But all the Eastern *Civiliz'd* parts of the world, were by the Constitution of their *Laws* compell'd to learn some Trade to fence off the blows of the worlds *Casualties* : Not excepting the *Noble*, the *Priest*, nay the *King* ; which the Empe-
 rour of the *Turks* retains (though but for fashions sake) even to this day. So the *Jew*, לעילם יוסף
 &c. יוסף Let a man teach his Son some Trade or other, if he intend him not a *Thief* or a *Robber*. For Trade is the *Vulgars Chymistry* ; The *glew* of Nations ; The *Providore* for Kingdoms ; The *Cha-*
 riot of Religion, carrying it to remotest Regions ; Maintaining all things , and starving nothing except *Tyburne*. But,

Knollys
Tur. Hist.

Talmud.
Berec.

Max. Tyr.
diff. 21.
N. 125, &
diff. 36.
N. 208.

Idleness is the Devil's *Anvil*, whereon he forges much mischief : *Facito aliquid operis ut Diabolus inveniat te semper occupatum*. 'Tis his *pallat*, where-
 on he sleeps ; His *grave*, wherein men are buried alive. Neither *Heaven*, nor *Air*, nor *Fire*, nor *Earth*
 are *Idle*, as the busy brood of *Spring* now evince, but only *Man*. Some Philosophers made the world *Eternal*, least God should have been thought ever to be *Idle*. There are *several* employs ; some for the *band* ; some for the *bead* ; and even (*Prov.* 30.
 28.) the *Kings house* is not free.

Jer. Ep. 4.
ad Russ.

Ambros.

Clem. Alex.
Strom.

Aug. S. 17.
ad Tr. in
Erem.

Jansen.
in loc.

There

Deut. 20.
8.Philo de
Fortitud.Camerar.
Medit.O'safer.
in loc.

There is a Law, that the new Erectors of *Houses*, planters of *Vineyards*, should be excused from going to *War*. That *Idle* persons might not inherit (says *Philo*) in case they were slain : might not (like *drones*) consume the Hony that these industrious *Bees* had gathered. Good *humane Laws* likewise tended to the cutting off such *Idle suckers*. *Amasis* and *Solon* exacted an yearly Account how men lived. *Isay* 9.3. tells us, that only the *labourers* and *fighters* must divide the spoyl. Do you believe this ample noble *Theatre* of *Senators* that sit worthily here before us, obtained these Seats or Furnitures by lying still, and gaping like *Oysters*, till a Tide of wealth should flow in upon them. You *Seedlings* of the next Age, that fill the Intervals of this Scene, grow up and thrive by *Industry*, that you may be *high trees* your selves. You *Saplings* of *Livery's* and *Common-council* men ; You *Aldermen* and *Majors* in *Reversion*, look yonder and learn *Faith* and *diligence*. VVhose turn may it not be amongst you, to have his *Blew Coat* dyed into *Scarlet*; and in exchange for his chains of *servitude*, which he thinks he wears now, by a strang *Alchymie* to turn it into a *Chain of Gold* hereafter.

3. A new troop remains behind, not intended in this *Text*; who are so far from *laying up treasures*, that they *prodigally* melt away that which *others* have *laid up*, to the *consumption* of themselves, and *ruine* of many others. Think we, that among all the *Fathers* which appear at this *Solemnity*, there is none that has a *Prodigal Son* or *Servant* to weep over? How can such *Excesses* above most degrees and ranks of men (with the *wasting* and *breaking* of others) owe *themselves* reasonably to any other cause than this? Men are grown too dear for themselves: The well-ordered Old sober ranks of *Citizens* are broken: Youths and Mean men flutter it out with their *Betters*, and the *City* vies it with the *Court*.

These *Prodigals* that will keep nothing else, the *Scripture* reads their Doom, *Luke* 15. 16. that they will be at length glad to *keep Hogs*, and their delicious *palates* to take their supplings out of *Troughs*. Ancient *Lawgivers* were both very severe to such, and careful over them. *Demades* was banisht his Country for being *seven times* accused of not paying his *debts*, and yet lavishing in *Riot* profusely *himself*. The *Græcians* permitted not *such* to be *Interr'd* with their *Ancestors*. But the *Law* took care likewise

*Volaterr.
Anthr.
l. 15.*

*Alex. de A.
Gen l. 6.
c. 14.
Ulp. ff. de
Furiof.*

U^p ff. de
verb. Obl.

to prevent this: For the *Decemviri* appointed Guardians over the *Estates* of such Persons; and permitted them to make no *Wills*. It seems it lookt upon them as *Mad-men* (as indeed they are:) And so you have a *Bedlam*, which would be the best *Charity* for such a *Mad crew*.

These *three* things are not here intended. What then is it that will arise out of *these words* to be our *Duty*?

Fulg. Ser.
de Conf.

Aug. Ser.
220.

First of all, We must not restrain the word *Treasures* here to *Moneys*, or what we stile *Wealth*: for we read of other *Treasures*, *Mat.* 13. 52. whatever a man counts *pretious* and has a *value* for: So *v.* 21. of this *Text*, expounds by what our *heart* is set upon. *Vis nosse ubi Thesaurus? attende quid amas.* 'Tis affection makes any thing a treasure. And *St. Austin* excellently, *Quicquid homo modo facit, in Thesaurum mittit, sed nescit quid colligat.* A man tells all the acts of his life into a *Bag*. Let no man speak therefore out of the *Company*, that are to pay the *shot* in these words; as if the *Banker* were the only man to be staid for it; the whole force of this *Text* were to spend it self in a *Declamation* against the *Mony'd man*. No; *Honour* is the *Ambitious mans Treasure*; *Pleasure* the *Delicates*; *Dalliance*

Dalliance the Wantons ; Revenge the Cholerick mans :
 these are sad *Treasures* which *S. Paul* shews, *Rom. 2.5.* Jer. in loc.
 Thus large do the arms of this *Text* reach ; and so
St. Jer. expounds the *Words* in this place.

Secondly, But the *Syriack* word used here comes
 from *ܠܚܡܐ Silver*, and the residue of the *Chapter* casts Gual. pr. in loc.
 a full aspect on ordering that which we call *Wealth*;
 forbidding *ἄνωγειν*, the *beaping of it up*: which Rhem. Test. Rem. Harm.
 some draw, a *πένον εἰς αὐχρον*, to the *extending our*
Cares to such long *futurities*, as not to rest in the
Providence of our *Allsufficient God* who *provides* for
 his whole *Family* in *heaven* and *earth*.

So that 1. the gross of this is: To condemn that
Boulema or *dog-like* appetite of *greedy Covetousness* ;
Lucra damnosa, or *loosing gains*, as *St. Austin* calls Aug. Reg.
 them elegantly, condemn'd by *Heathens* themselves:
 as *Celsus* observed (though falsely) that our *Saviour*
 borrowed his *Rhetorick* against this out of *Plato*. Orig. in Cels. l. 6.
 For certainly 'tis a *Prohibition* hugely stor'd with
Religion as well as *Reason*; *That it is better to want little*
then to possess much : nay, *Rather to be possessed by it* :
 so the *Psalmist* expresses it, *Psal. 76.5.* *not rich men*, Ambr. Hen. J. 6. c. 8.
 but *men of Riches*. Do good *Angels* Canton out *bea-*
ven among them ? Or the *Birds* and *Beasts*, *Earth*

and *Alr*? *Nature* in life and death knows not this immense appetite, introducing us and carrying us off the Stage of this world *naked*. Does not *over-lading* ruine a Ship? and *stifle* a man, making him inert to all business? Therefore *Nature* wisely ejects all their *superfluities*, and we can our selves (gravely, truly) call them *Excrements*. Could not God, had he liked this way, *boarded* up all to himself, and then where had been room for thy *impertinent* *thrif*? who now like one of *Fortunes Eunuchs* fitteft *embracing* what thou *canst not enjoy*. And how less miserable is he that has but *little*, then thou, who canst not satisfie thy *barking-stomach* with *much*? Tell not me that you are freed hereby from the *importuning* cares, and fears, and scorns of *want*. If you fear not *Hunger*, you fear many things which are much worse? you fear *wars*, *thieves*, *false accusations*, *murthers*; and are crucified with *continual Cares*. Nay, *Covetous men* bring often *hunger* upon whole Cities, and into their own Families. How few in the *Weekly-bills* do you read dye by *starving*: but Volumes swell with those that have *perisht* in *Camps*, *Courts*, *high-ways* for their *Wealth*. It banishes men their *Country*, making them with *linnen wings* to search out
Remoteſt

Chryſt. de
Eut.

Chryſoſt.
Hom. 18.
in Joan.

Chryſoſt.
Hom. 91.
in Math.
Max. Tyr.
diſt. 34.
N. 198.
Chryſoſt.
Hom. 64.
in A. ath.
Chryſoſt.
Hom. 9.
in A. ath.

Orig.
Hom. 4.
Diver.

Remotest coasts, and be perhaps swallowed by the *Sea* in the enterprize. It makes them begin *wars*, disturb *peace*, break *Leagues*, and spoil all *Relations* both to God and Man.

Max. Tyr.
differ. 20.
N. 114, 115.
differ. 36.
N. 208,
210.

Thus like *slaves* we are led about by it, all over the world in triumph, disturbing *our* ease and *others* with fumes and pains like the *Spleen*, which is alwaies drawing, and not discharging and unlading like the *stomach*. And when it has done us all this *evil*, it robs us of the *sense* and *feeling* of it ; stopping our *mouths* (as it were) that we cannot call for *help*. How can we retain our *Faith*, love *Honesty*, if *Money* can corrupt us ? Or how shall we war with *spiritual powers*, if we cannot overcome *dead matter* ? O then, *subject* not thy rational Soul to these *irrational things* : and *lay not up treasures upon Earth*.

2. And what thou maist *lay up lawfully* thou must not *lay up for thy self* ; like the *Dead-Sea* swallowing up all the fatning showrs from Heaven, and Chrystal Rivers ; as not to thy *own behoof*, so nor the *benefit* of *others*. For as thou hast a *share* of the World, and more than thy proportion ; so the *World* claims a share in *thee*. I shall now produce only *three* of the grand *Creditors*.

1. The *King* and *Government* under which you sit (and may you do so long safely in prosperity;) but then, as this as an arch that *supports*, so must it be *supported*. If you will have the *Lamplight*, you must supply *Oyle*. And, *for this cause*, says the *Apostle*, *pay you Tribute*, Rom. 13. 6. You see even your own *grandeur* (this day and others) cannot stand without the *Contributions* of your Inferior Assistants. And this famous *Opulent City*, like *Judas*, carries the Bag for the *whole Nation*; but I hope will never be like him in betraying their *Master*. So was lost *Constantinople*, the Seat of the *Eastern Empire*.

Leonard.
de Sico.

2. The *Church* which Anciently had their *Treasuries*, but now may be called in this City, many of them once again, *Pauper Senatus*. And for the Structures!

Psal. 102.
14.
Aug. Ser.
20. de
Temp.

for these, *England* was once famous, *Anglia Mons, Fons, Pons, Ecclesia, &c.* But now *St. Paul*, who lost his head at *Rome*, hath lost both head and body here in *England*. So have divers of the other *Apostles* and *Saints* suffered, been *twice Martyrs*, as the *Epigrammatist* says of *Phaeton*. And now, as it was usual Primitively to hear of *Wonders* at the Tombs of *Martyrs*; so it ceases not still; for these, though *dead*, now speak, and invoke your *Charity* to them. By

* Martial.

which

which, your selves may gaine the Name of *working miracles* too, to raise the *dead*. It might relish of *Popery* to advise you to pray to *Saints*: but then I hope it is good *Protestanisme* to say, *the Saints pray to you*. The *Widow* of *Sarepta* ventur'd her life to preserve the *Prophet*, 2 *Kings* 4. and by a strange *Arithmetick*, her *substraction* was blest into a *multipliation*: This is the benefit of the *Clergy*. A *sinful City* may need it as well as an *unfortunate man*, sometimes.

3. The *Poor*. But an opportunity to speak of this will be again suggested, from the *second* part of the *Text*; and therefore to that time I shall Remit: If *charitable works* cannot be forgiven, yet some will count it a kindness to have them delay'd. Therefore I shall proceed to the *Reason* of these words which have been Discourst of: *Lay not up for your selves treasures on Earth, where the Rust and Moth doth corrupt, and where Thieves break through and steal*. In which I must first open the *Sense*; and then *secondly* Infer the *Reason*.

The Words are an *Inventory* of the *Worlds* whole Estate, and the *detriments* that do accrew to them; *Creditors* on one side and *Debtors* on the other, do ballance this account.

1. For the *Charge*. O, how little a room does that which we think so *much*, shrink into! what we eat and *drink*; what we wear, and *Mettals*; the first *natural*, the second *artificial Riches*. For so the Ancients valued their *Apparel* into their Stock; which were according to the *Qualities* and *Ranks* of Persons, so that *Habit* was a kind of *superscription* directing you to some *knowledge* of the Person that wore it. And this the *Wise Romans* thought so useful as to digest it into *Law*, whence our Old *Statutes* might Copy; and then it became a *Revenue*, being made Standard, and not *Phantastical*, as if it were made for the *Moon*, and not for the *Man*: Whereby Ancient *Codicils* came so Repleat with the mention of these in their *Wills*, and *Legacies*.

Tertul. A.
pol. 32.
Pamirol.
Tit. 43.

The *Jews* mention these *standing Wardrobes* where peculiar *Vests*, on stationary occasions, were Re-
posited, or brought abroad: *Mat. 12. 11, 12. Friend how comest thou in hither, not having on a Wedding-garment*. The *Romans* speak of their *Trechedipna*. In the *Greek Histories* *σολή δεσφωντες* is frequent. But above all, the *softer Ancients* abhord a being Apes to other Nations *Apparel*, suspecting it as some pre-
sage of *Servitude* to them. So the *Prophet* threatens
his

Juven.

Ziphil. Vit.
Hadr.

his People, *Zeph.* 1. 8; as some we read did imitate the *Ammonites* אֲמֹנִי, *2 Chron.* 20. 1. And then that the *end of Apparel* was not observed likewise. Some wore *Garments* so thin, that they did not hide ^{Jer. Epist.} but shew their *shame*; contrary to that *holy sobriety* of the *Jewish Ladies*, upon Divine record, even to this day, *That they consecrated their Looking-glasses to help to make a Laver for the Temple.* ^{Philo de Migr. Abr.}

At these three accommodations of Men there are enemies that have vigilant eyes and an aking tooth: And they are all drawn up into this little Battalia; *Where the Rust and Moth doth corrupt, &c.*

The Words in the Greek, are Σὺς καὶ βρώσις; ^{Sculs. ex El. Can- fab.} which we render *Rust* and *Moth*: But the *Rust* doth *discolour* not *corrupt*; and *βρώσις* is not *Rust*, but any ^{Beza in loc.} *fretting* or *gnawing* thing. And therefore some would have this to be infer'd but Σὺς βρώσασσα, by the figure ἐν Ἀγῇ δουρίν, as in *James* 5. 2.

2. And Σὺς is a general word, comprehending besides the *Moth* other things: for the *LXX.* do not only Translate οὐ, that which *eats wool*, by it; as in *Isay* 51. 8: But for ψυ, in *Job* 4. 19, a *corroding worm*, they have σίκα; and indeed *Suidas* expounds Σὺς ^{Suidas} by σκώληξ, a *Worm*. But in *Prov.* 14. 30. they have

Ludo. de the word *anē* again, which is in the *Hebrew* אָנָה *to*
Dieu in *putrifie*: Therefore *Moth* and *Rust* must not be cou-
loc. pled here by a *Heptyadis*, because *v. 20.* they are
 dis-joyned.

We must therefore put our *Wealth* into these three
dividens: *Garments*, which the *Moth* devours; *Meat*
 and *Fruits*, which *Men* or the *Canker*; and *Money*, or
Jewels, which some steal *clancularly*, and some take
 by *violence*; breaking through. And farther,

3. The word ἀφαιζέω, which we [word] *to corrupt*,
 has a greater vigour; for the *LXX* Translate ἀφαι-
 ζω by it, or *Anathema*, *Deut. 7. 2*: Originally it signi-
 fies *to disappear*. So that our *Riech Bank* (supposed)
examined, yields but thus much *really*; That all *wordly*
 things do *impair* and *end*; both, *which* we can possess,
 as *we* that possess them: That *Death* has not one,
 but many avenues to them (the *Moth*, *Rust*, *Thief*)
 and that by *weakest* assailants (even the *Moth*, and
Worm) undoing us oft by surprize, (for the *Moth*
 and *Rust* beat up no Drums, nor ring Bells when
 they *consume*.) Nay without any *foreign* foe, these
 things would *ruine* themselves: for the *Moth* and
Rust are *intestine* foes, and of *Natures* own breeding,
 and not to be secur'd by Bars or Gates; for what
 keeps

Luke 12.
33.
Eccles. 1. 1.

Psal. 78.
43.
Psal. 105.
30.
Psal. 92.
Greg. Mor.
1. 11. c. 25.

Psal. 103.
15.

Chrysol.
Ser. 7.
Eccles. 1.
5.

keeps other enemies *out*, lets them *in*. The Garment
bid is the *Moths* prey, and Treasure, under *surest*
guards, is given away to the *Rust*: And if they were Eccles. 12
6.
not, they will be wrested by *violence* from us by the
Thief: for where there is *Necessity* there will be
Thieves; nor are the Keepers of *Treasures* ever *secure*.
And there are many *Thieves*, as *Care* a Thief, will (bryol.
Ser. 22.)
break into a mans *head* and *heart*, depriving him of
his rest and sleep, one great piece of *Natures trea-* James 5.
2, 3, 5.
sure. And if after all, we could charge this only on
the *unkindness* or *injustice* of men, the *worlds accidents*, vid. Ca-
merar.
Medit. 1, 4
C. 3.
or *natures imperfection*, which cannot subsist of her
self, 'twere ease. But God appears, and strikes the
dead stroke; for who can oppose his *brandisht sword*?
Now as we have some of us *stoln secretly*, or used
bolder violence to strip others of their *Goods*; so are
we by a just *Talio*, doom'd to be used our selves:
And as some men like *Spirits* have fate over *bidden*
Treasures, never suffering them to behold the *Sun*:
Therefore will God make our *Treasures* disappear;
and that by a *Curse* or *Anathema*: whose execution
sometimes falls in their *own daies*, or sooner or later
upon their *descendants*.

But all this were a *Province* too large to be ma-

naged in this time , I shall therefore insist upon their *deficiency* in the bulk.

Ambros de
Joseph.
c. 6.

Philo de
Somnis.

Greg. Nyss.
Hom. 9.
in Cant.

Draſ. in
loc.

God shew'd *Joseph* an image of his *Future ascent* in his sleep, *Gen. 40. 7.* because when he *possess* it, he should count it but a *dream*. As his holy Father *Jacob*, *Gen. 28. 12.* had an *Idea* given of the World, wherein some were still going *up*, and others *down* (as the *Jews* expound it) to heal the grief of his present *expulsion* from the warm nest of his *Mother's kindness*, and to be put upon the *wing* unto an *unknown* Land. To *agnize* which, and commit it to *Memory*, *Job* made his *Fortunes* Godfathers to his 3 *Daughters*, *Job 42. 14*; from the *fair morning* of his first state of life he call'd his first *Femima*: then *clouds* and great *darkness* muffled him, which for the sweet odour of *Patience*, he calls *Cassia*: and lastly his *Sun breaking out again*, according to his dialect for *Prosperity*, he names the last his *Hornes Reversion*.

But to leave the *shore*, and take a small *Brize* from the *Sea*, to see if that will relieve us in this *exigent*. In the 27 of *Ezech. v. 3.* you have *Tyre*, a *Maritime* City, compared to that goodly sight; *A fair Ship, with all ber Cable, Tackle, Streamers, Wascloths* and glory; so that we would think the *Shipwright* had left nothing

thing un-enterpriz'd that was fit for *beauty*, much more *safety*. And yet looking more nearly, I see no *Anchor* set down in the Catalogue. A perfect *imperfection* of a glorious *transitory world*, wherein we are now *tickled* with the most *pleasing delights*, but have no *anchor*, that is, any thing to *fix* us; and then a *storm* coming, we are presently lost upon some *obdurate rock*, or swallowed up by a *devouring quick-sand*.

But we need not gad abroad beyond *our own* late *sad* experiences, of the *ebbings* and *flowings*, *waxing* and *wainings* of this Worlds *Treasure*, which was sent with too much light, in *dreadful Fire*, upon this *poor City*; a demonstration that made its way into the *Estates* as well as *Understandings*, making you acknowledge the *small monys* you have left to be rightly call'd *Sterling*, because of its *wings* with which it flew away.

This Path hath God trod *constantly*, and ever will in this World (*that the good men may be tryed, and the bad men justly tormented*) to let us walk abroad in the *day* of our life, with all our *gaudy braveries* for shew put upon us; but at the *night* of *Death* we must undress *sadly*, and go naked into our Beds.

Aug.
Epist. 7.

Chrys.
Orat. 5.

And now *secondly* to shew the *nerves* of this *Reason*,
and

Pamirel.
Tit. 61.

Theophil.
in loc.

Orig.
Hom. 5.
Divers.

Chryf.
in Text.

Aug. Sol.

Aug. Med.

Aug. in
Psal. 36.

Chrysol.
Ser. 22.

Chryf.
Ser. 25.

and how fast they bind. Besides the horrid *slavery*, that it was alwayes deem'd, to be condemned to the *Mines* : who can endure this *constant cheat* of the World (as the Apostle *Paul* singularly calls it) *ἀπατάς*, 1 Cor. 7. 31, to be deluded with a *figure* and *apparancies*, without any *basis* to stand steady upon? Who would desire to lay up his *treasures* here, where he can neither joy in the *possession*, nor grieve for the *amission*? who can neither promise *himself* the long continuance of them, nor a *devolution* of them to his *dearest posterity* (for some sweetness there were in that) with an *entayle* that cannot be cut off.

The World is repleat with *real Miseries*, but, with *phantaistical Delights*. *O World!* more slippery then Ice, if thou art so doted upon by us, perishing; what wouldst thou have been alwayes enduring? Thou complaineest thou art robb'd, undone; did not *Christ* forewarne thee not to lay up thy treasure in such a place? What is then to be done by us? *O man*, if thou art to remain alwaies here, lay up thy treasures here; but if thou art to march away, why wilt thou leave thy beloved behind thee? Wouldst thou go light, let thy luggage pass on before thee, so shalt thou not go, but fly to Heaven and meet it. Which enters me fairly upon the *Second Part* of the

Text :

Text : *Lay up for your selves treasures in Heaven, where the rust and moth doth not corrupt, and where thieves do not break through and steal.*

But lay up, &c. It is a retarding to many in their Religion, that their *Profit* stands in their light; but you may be here instructed that Christ intends to *enrich* us, not *empair* us; nay, to indulge our utmost *Covetousness*, giving us scope to glut our selves with what is to our palate, *To lay up Treasures.* Only he advises us *where* (in Heaven,) and when you read *Rom. 8.22*, That the brood of the *Creation* do groan and long after a *future state*, be not thou only buried in the *present*. *Chrysol. Ser. 22.*

That we may Obey then, let us *first* (like the *Wise-men*) *open our Treasures*; and *secondly*, *offer them up to Christ in Heaven.* *Mat. 2.12.*

1. All know not what a *Treasure* is. Not *Æsops Cock*, who coveted most a *grain of Barly*; nor the simple *Merchant*, that is un-acquainted with *Outlandish Commodities*; nor the Church of *Rome*, though she truck much, and know many well; for she tells us of an *Exchequer* in her Church that's full of *Treasure*, nay running over with the *Merits of Christ*, and his *Saints*; to be given (I suppose, upon some *Æsop. Fab.*

some

some consideration) to the *indigent sinner*. But as it happens, that men fall out about *Monyes*, so do these *Tellers*; for some will by no means allow the *greatest Saint* to have any thing to spare; believing if he had done *more*, God has sufficiently gratified *him*. But the tyde of *Christs Merits*, they say, *swell much*; and yet, others think not so *full*, but the *Saints streams* must flow in to raise it up to the High-water mark.

But this *Treasure* was *Leather Mony* in the Middle times of the *Church*, but on no account *Currant* in the *Scripture*, or *Primitive* times; coming from *Purgatory*, not *Heaven*; and Coyned, as is supposed, not for any *rich Veins* there were in the *Mine*; but rather for the *poverty* of those that were to issue them out: *Lay these by, not up.*

2. But *God* knows, and his *Holy Word* is the faithful *Touch-stone* to discern all true from *adulterate* Mettal. In *St. Matth.* 13.44. we are told of a *great Treasure hid*, which some interpret of *Christ*, *bid* in the Types of the *Scriptures*: Or the *desire* of heavenly things: Or the *life* of a *Just man*, whose several *virtues* and *graces* are a coacervation of the most excellent *Treasures*. *Treasures* these are, because *Secret*; and so *Rich*, that a man may have *any thing* with them,

even

Francisc.
Aacr. de
Indulg.

Cajetan.
Opulc. 15.
c. 2.

Roff. in
Art. 18.
Luther.

Iren. 1. 4.
c. 43.

Greg.
Hom. 11.
in Eu.

Anselm.

Nacar.
Hom. 18.

even *Heaven* it self, for God values them above all things. Therefore our *Saviour* wondred not, *Mat.* Orig.
 8.10, at the *Centurions* Honour, nor Riches, but *his* Hom. 5. Divins.
Faith. These are things so *Rich*, that if *Earthly things* Basil.
 were *eternal* (as they are not) yet these *Heavenly* Hom. 19. in Gord.
treasures were preferable to them. Mars.

3. But there is one *Grace* that *Antonomastically* has obtain'd this name, and that's *Charity*; which is a way, both of convoy to our own *Treasures* to *Heaven*, and a rewarding us with *greater* when we come *there*, for them. And so the *Hebr.* interpret this Precept, in whose *Writings* it was, and perhaps there extracted for us. In the *Talmud*, King *Mumboz* is introduc'd, as complain'd on by his *Relations*, for consuming both his own *Treasures*, and *Ancestors* on the accounts of *Charity*; To whom he there shapes this Answer (like *St. Lawrence*, who call'd the *Poor* the *Churches treasure*) Luke 13. 22. Math. 19. 29.
 אֲבֹתֵינוּ נָתַן אֶתְרֵנוּ לַמָּסִיחַ וְנִתְּנָה Talm. Massich.
 נִתְּנָה אֶתְרֵנוּ לַמָּסִיחַ וְנִתְּנָה Eusib. Gall. Hom. 2. in Mat. 1. A. art.
My Fathers laid up treasures on Earth, but I in Heaven: They laid it where the hand of the Thief might invade it, but I in Heaven where none can attaque it. And indeed this must be a *great treasure* there. For as he that would be *Rich*, carries to a *Port* not things that are *common* there or, a *Drug*;

Castal.
Lex. Po
cock. Hist.
Arab. 305.

Chromat.
de Beat.
Sed.
Pasch 3.

Aug. in
Psal. 48.

Chrysol.
Scr. 8.

Johan.
Maulig.

Greg. Nov.

but what is most *rare*. So he that would *thrive* in Heaven, must not carry *delights*, and *joyes*, and *pleasures*, and *long life* (which are their already;) but *Faith*, and *Repentance*, and *holy desires*, and *works of Mercy*, which are not there. The *Arabick* Language does well conclude this, the same word *نعم*, signifying both *Alms* and *Riches*; and reason does accord and experience which is *firmest*. You know the way to make the Ground *rich* is to scatter the *Dung*, not let it lye on an heap: and your selves *rich*, to *sow* the Corn, not hide it in a Barn. Thus we may make *gainful losses*: Gain *life* from that which is dead it self. Lend a little to *Christ* upon *Earth*, that you may receive greater proportions from him in *Heaven*. Give *Earth* that you may receive *Heaven*; a penny to buy a *Kingdome*; a *mite* to gain *all good*.

We read in Story of a *Bishop* of *Millan*, that bad his *Servant* give *three Crowns* to the *Poor*, but he *foolishly* wise gave but *two*. Within a while one sent him *200 Crowns*: the *Bishop* returning to his Man thus accosts him; *Ah*, saith he, *what hast thou done? thou hast lost us 100 Crowns; for if thou hadst given 3, we had receiv'd 300*. Thus the *Poor* are our *Porters*, we *lose* not what they carry, but *Mercy* makes

us better for their being worse. *Piety* makes their evils ours, and *Charity* makes our good theirs; by which we get fame, love, prayers, blessings here on Earth, and a Crown in Heaven. כר צדקה וחסד שישראל עושין B. Bafr. fol. 10.
 &c. בעולם הזה שלום גרל ופרקליטין (i.e.) *Omnis Ele-*
mosyna & pax magna, & advocatus apud patrem Cae-
lestem. So from one crop of *Mercy* we receive two harvests; one here, and another hereafter.

And now consider, though by *Giving* thou maist miss some treasure in Earth, yet it is a greater matter to find it in *Heaven*. For if in this life in which we are strangers, rambling but for a short time, it is so pungent a grief to suffer the hardships and contempts of *Poverty*; What will it to be for ever in *Heaven* so? where all the rest are *Rich*; and to see the *Poor* of the Earth before thy eyes promoted to Heaven, and thy self, who wast a *Rich* man, scornfully to be precipitated to Hell. Therefore lay up for your selves Treasures in Heaven. Which that you may do, you must be directed by two *Cautions*, needful to be here annexed. Chrysol. Ser. 22.

First of all, Nothing that is *Evil* can get into Heaven; and so nothing that is well given, if it be ill gotten. As pure water cleanses, but filthy defiles; So Max Tyr. differ. 14. N. 85.

does this *dirty Charity*; which many think to bribe God withal, when they rob *himself*, or *his People*; and with a little laid out in *Charity*, to make satisfaction for a great deal obtain'd by *Injury*. Therefore the *Jews* call *Alms* by the name of *צדקה*, *Justice*, because it should be so gotten. Now there are *two* ways of finning thus:

1. By *great mens Oppression*. In this world *Men* and *Trees* are not all of a growth; so top boughs commonly *shade*, and *drop* on *those* which are under them. But there is nothing of *God*, nor can be acceptable

Gen. 28. to him out of this. In *Esaus Blessing*, there is not a word of *God* mention'd; and the reason was, because he was to get it by *Violence*: But in *Jacobs* there is.

Cat. Grac.
Patr.

Levit. 2. So *God* in his *Sacrifices* refused *Hony*; 'tis strange, being so sweet! yet the reason is, because 'twas got

1^o

Theodor. in loc.

Dan.
Chiron.

Aug. Ser.
19. de
verbis
pass.

by *Rapine*: So have *Good men*. We read in *History*, that the *Fryers Minors* refused a load of *Friez* sent by *Henry the Second*, because he oppress'd his *Subjects*; or if it be received by *men*, he rejoyces that has it, but he mourns that lost it; and which of those *two*, think you, will *God* first hear? *God* bids thou shouldst give of thine *own*, not *another's*. How canst thou cloath *Christ* and rob a *Christian*?

But

But I find a strange *invective* against a peculiar mode of this sin, which I think worth the mentioning, because falling within our sad past *late times*; and perhaps may be adapted to *future*. And that is, Against those that made use of *Gods Judgments* to Rob their Fellows: as in times of *Wars, Plagues, and Fires*; And O that in our *great Fire*, no man had burnt his fingers with this *Sin*. Like Thieves that *steal* when they see others on the Gallows for it; Who should have cause of joy, where so many have of *mourning*? or *gain* in a greater loss. God will tear up their Intrails with his hook for swallowing this Bait. The *Arabs* cloath it with a

Gregor.
Thaurat.
Epist Com.

Hest. Hist.
Orient. l. 1.
c. 5.

pretty Apologue: *וּבְמִדְרָא אֲכַלְתָּם בְּנוֹצָא קְצִירָא* &c.

(i.e.) *The Wolf had one time forc't away a young Pigg; presently comes the Lyon and rends it away from him:*

Ha, sayes the Wolf, how could I hope another should not take that from me, which I first took from another?

Balsamon.

The *Civil Law* determines, who shall be guilty of the Case I mentioned last (if within a year discovered) should pay *fourfold*: if after, quantity for quantity singly.

Leg. 2.
C. 20.
Tit. 62.

But, there is another more *retired* and *honest* way of doing this, as men think, because *secret* (and that's

Fraud

Fraud and Cheating;) of doing which there are so many forms and methods (as by *false weights, measures,* and the *ignorance of Buyers* wrought upon) that I cannot number them; and need not tell them, I fear, too many in this *large and Opulent City*. Bear, I beseech, with my open honesty in this; for we have long, and I fear must longer (notwithstanding all our *powerful Laws,* and Care of some *vigilant Magistrates*) with the *secret Knavery* of such. Let those who have a *gall* only, wince here; the *sound* are not hurt by this touch. *Trades and Occupations* are call'd indeed by the name of *Crafts*; I hope it is not for this *mystery*. There lye great *Temptations* upon them I confess, as the *gain* and *unpunishableness* by *Law*, where this sin is *undiscernable*; and I doubt there is some *practice* of it, that People *exclaim* they can hardly *safely* go into any *Shop* to Deal, but they are either cozen'd of their *mony*, or (better) of their *expectation*, if they be not.

The *Prophet* in *Nabum* 3.16. calls the *Merchants* of *Niniveh*, by the name of *Locusts*, for their *devouring all*, and then *flying away* with it. Would not he that does thus *steal*, rob *openly* if he durst? both proceed from the same *principle* of mind. No wonder that

that so many *Estates* are *blasied*, moulder away in a short time, that are thus *purchased*. It must be so. *Jacob* was couzen'd into a Marriage with *Leah* before *Rachel*: and so *Rachels* Children were cozen'd of the benefit of their *Primogeniture*. But Divine Justice and Vengeance will in a short time do right in this case. For in *Gen. 48. 5.* you find *Reubens* Pre-rogative reverts back to *Rachels* Off-spring; *Terra Restituit quod accepit*, *Gen. 1. 11.* *homines saepe decipiunt*; *The Earth is faithful in restoring the seed which the Husbandman lent her, but men are unfaithful.* How gravely boldly will some men discourse of *Princes*? and exclaim, *they invade their Subjects Rights, waste their Fortunes, &c.* And we our selves do this one to another; but because *Incognito*, we think we are blameless. Nay, do not we more, not only because *unlawfully*, but in *value*? A *Prince* raises a Tax for some one *difficulty*, but this *Subject* does for all his life long. Neither let any man think to *palliate* his *Crime* with this ridiculous *Salvo*, *That this is an insensible hurt, being done to so many, and but in a little: to them a great gain, and to others but a small loss.* For so the *Mouse* does but nim and nibble away a little; and yet for this, is rankt by God in the list of *unclean Creatures*, *Levit. 11.*

Brought.
Gen.

Ambr. 1. 3.
Esa c. 1.

Civil. Alex.
l. 4. de
Ador.

Petty-

Petty-Larceny is *Fellony* in Divinity, though not Laws of man. In *Giving* is there not *Charity*, whether it be much or little? and then in *taking away* is there not *Uncharitableness*? You would have God reward the two mites put into the Treasury, as much as a *Talent*; and then should he not punish as much for two mites withdrawn? Nay, in some regards, the small cheat out-ballances the great: For who takes great things, will many times not stoop to small; but who takes small, will never despise great. Though there be disparity in the Persons, the Law calls it *Murder* to kill a *Beggar* as well as *Burgen*; and so 'tis of *Theft*.

Aug. Ser.
19. de
v. Apost.

But I read of a worse devise to palliate such dealing, to violate Religion upon the account of Religion. They cheated only the *Pagans*, excusing themselves in *St. Austins* daies. That is, in the *Idiom* of latter daies, we make bold only with some men, we spoyl the *Wicked*. To whom the *Father* gravely Replies: But while you spoil a bad man, you breed such an aversion in him to your way, that you hinder him from turning to be a good man.

The 2. mistake to be prevented about Laying up your Treasures in Heaven, is, That some may hence
not

not think themselves obliged to do their *Charity on Earth*, or but in the very article of *Parting*: which, how *troublesome*, and *imprudent*, and *fallacious* such wayes are oft, I leave to many here (able to inspect such things) to determine. *He hath dispersed abroad, and given to the Poor.* Dedit, non reliquit Dari: *He gave it himself, lest it not to be given*, is observed by an Ancient on this place. God was pleased to ordain, *Levit. 19. 6*, that the *relict* of the *Peace Offering* should be eaten *the same day, or to morrow*; to shew (as the *Jews* comment) *that we should not be dilatory in our Charity*: not like *dung*, do no good till we are carryed out. We should rather be said then, *To be left by these things*, than to *leave them*: *They* to be called our *spoils*, rather than our *gifts*; our *Testaments*, than our *Wills*, when thus extorted. In the 25 of *St. Matthews Gospel* our *Charity* is compared to *Oyle*, because it should be on the *top* of all. *He that is Charitable in his life, has his Lamp carryed before him; it yields him fair light: though at death behind him.* Ὁ κείναι ὃ χάριτες γλυκωσώτερον.

Psal. 112. 9.

Nax. Hom.

Philo de Viſ.

(bryf. Hom. 23. in Math.

Arist. Eth. 1. 4 c. 1.

And yet on this *emergency* (not to encourage such *Givers*, but to honour such *Receivers*) I should not only count my self *Uncharitable* (whil't I am speak-

F

ing

ing of *Charity*) but likewise *unjust* to the *Fathers* of the *Heads* of the *Tribes* in this *City*, before me, and all others who hear me speak this day ; if I should not *deposit* with you this measured *honourable Truth* concerning them : *That among all the chanel* where-
in these Interests of the Dead run, none do, I believe, flow
more purely, none do come more liberally than those which
pass under the publick conduct of the Heads and Compa-
nies in this City. Of the true experience of which,
 this *Fair shew* is an *Annual probat* : which, may it
 continue whil'st *this World* lasts, according to both
Givers and *Distributers* designs; and then attend them
 in the *future World*, according to God's *Promise* ;
 that so they may rejoyce that they found *there* ,
 what they only *heard* here ; That there *Charities* are
 eternal, and not invaded by any *Thief*, nor consu-
 med by any *Moth*, nor *corroded* or *lessened* by any
Worm. And that will conduct me to the *second Part*,
 The *Reason* of this *Command* in the *Text* ; But lay
 up : where the *Rust* and *Moth* doth not, &c.

You have heard before, that *Charity* is a *Treasure*
in Heaven ; how, and when you are to lay it up there.
 But the *stress* of all will lye upon the *Reasons* mo-
 ving a man to part with *his own* : how to *unlock* the
 hard

hard mans Heart ! And three there are exprest here by our Blessed Lord in the Text. The 1. drawn from us ; We shall there have them our selves. 2. From them ; They shall not be lost, but by this perpetuated to us. 3. From us again ; The frames of our spirits shall hereby be better'd. For where your Treasure is there will your Heart be also.

Of the First ; We shall there have them our selves. Lay up for your selves. Covetous persons are afraid, and Unbelievers ; God would have us lose our Goods ; Aug. Ser. 4. de Div.
But He teaches how we shall keep them : What you give thus is not lost : nay all is lost which you part not withal thus ; either condemned by us, or taken from us. Aug. in Psal. 38.
How suitably to our own desires is Christs Precept fram'd, and will we not answer it ? What you give the Poor, you shall have your selves ; what you give not, another shall have beside your selves. The Prophet tells us of the Charitable man, Psal. 112. 9, He hath given to the Poor : his Righteousness remains for ever. His Money could not, but his Righteousness (the Hebrew word for Alms) doth. A happy exchange ! And the Wiseman, consonantly to his holy Father, Eccles. 11. 1, Cast thy bread upon the waters, and after many days thou shalt find it again. The Waters in Scripture Chrysol. Ser. 8.
Bern. Epist. 24.
Drauf. Class. 2. E. 2. A. dag. 48.

denotes *the People* for their *unquietness, weaknes*. As the *seed* of Bread cast into moysten'd Earth is not lost, but *increased*; so is the product of thy *Charity*. The *Jews* do illustrate this place with a handsome Parable: &c. בנל'יום ה'ר נסב (i.e.) *There was a man that used every day to cast a Loaf into the Water; one day he buyes a Fish, in exenterating which he found a pretious Stone. This is the Man, say they, that lost not his bread which he seem'd to cast away; but found it again after many daies. Si sint vestra, tolle vobiscum*, sayes a *Father*: *If they are ours, let us take them with us when we dye. But we neither brought them into this world, nor can carry them out. Others may take, and we must surely leave them. Therefore to make sure, let us do as Merchants, Send before us Bills of Exchange; by them to be repaid in Heaven.*

*Resul.
Rab. in
loc.*

August.

*Chrysol.
Ser. 22.*

*Chrysol.
Ser. 25.*

But, then you will say, *The life of this stands in the Security and good Caution; this shall be performed, they not protested. I Answer; A man is bound by a bit of Paper; and are not many Volumes of God Security? Some may Reply, Who shall require it? compell him if he fail? I Return; His Truth, Himself, because he cannot lye: Will he be hard in repaying, that has been so liberal in bestowing on us? We will believe our Father*

on Earth; will we not our Father in Heaven? He ^{by J. l.} cannot keep thine from thee; who hath given his own to ^{Ser. 22.} thee. But you desire to see them your self: And ^{Aug. in} have you all, this day, brought your Estates with you to ^{Psal. 38.} Church; yet hope well they are secure at home? Fools! Dare you trust your Servants, and do you fear your God? Stay till the time that your Monyes grow due, and then complain if you receive them not with Interest. And it is strange *Man* will allow but 6 in an 100, but God an 100 for 6; yet had we rather make Contracts with *Man* than God.

We do not lose then by *Giving*, but *keep*; and what we *keep*, we shall keep for ever, because laid up in Heaven; that's the Second. There the Moth and Rust doth not corrupt, and Thieves break not through and Steal.

If your Friend should tell you, your *Corn* which with great labour you have collected, would be ^{Aug. in} *spoyl'd*, lost in a moist Low place, were it not re- ^{Psal. 48.} moved to a higher; will not you credit him? And will you believe your *Friend*, not your *Saviour*? is any so much your Friend? Your Heart pants for the *insecurity* of *Earth*, for the *theft* of *Dome- stiques*, the *violence* of *Externs*; and therefore you ^{Aug. in} ^{Psal. 38.} would

would fain put your *Money* into a *sure place*, and you put it into *this* you say, because you cannot find a *stronger*. But I can shew you a stronger; Lay them up in *Heaven*, where neither *Rust* nor *Moth* doth corrupt, &c.

Aug. Ser.
50. de
Temp.

Chrys.
Hom. 58.
in John.

Aug. in
Plal. 90.
Euch.
Lugd. E-
pist. ad
Valer.

Chrysol.
Ser. 7.
Chrysol.
ser. 16.
Chrys. in
Cor.

Dan. O-
pusc. 19.
c. 8.

Did ever any *Thief* scale *Heaven*: here are indeed no bars or bolts to these *Gates*, no long retinue of guarding *Servants*; but yet all security, and yet no trouble. Here *God* is the keeper, who was the *Donor*; and he that can save thy *Soul*, cannot be save thy *Money*? What we obtain here once we shall keep ever. How securely may he sleep who has *God* for his *Keeper*: how needless are other *Guards*. *Servile* fear cannot take such care as *Paternal* love. What need any *Bulwarks* where the guard is *Innocence* it self? What *Armies* must come to take that away, which *Charity* concredits to so many hands to keep. If your *Charity* be wine, it never sows; if bread, it never moulds; if cloaths, they never consume; if meat, it never corrupts. *Miraculous Charity!* Methinks *God* has given an evidence beyond speculation of this truth, even in this *World* below: Where, what has not been invaded, removed by changes and alterations in the *World*? *Temples* have not been a sanctuary to themselves; nor things devoted to *God*, free

free from the prey of *rapacious Vultures*: But in the great Rotations both of *Religion* and *Governments*, the *Estates* devolved on *Charity* stand *inviolable* still: and they that were most *weak*, have prov'd most *strong*; to prove, *That Treasures once laid up in Heaven, the Rust and Moth doth not consume, and Thieves break not through and steal.*

Who then is a lover of Treasure, let him wisely love it at this rate: And if he will not follow his God, let him follow his Bags to Heaven. As the Tyrant did; which fearing deposing, sent great Treasures before him into a Foreign Country: Which must one day be the condition of us all. And who loves not an Eternal before a Temporal Estate? and who does, let him lay it up here: Where he shall have what he cannot lose, because he gave what he could not keep. For if he does not, himself will also be excluded there; because of the propensions of his heart, which will be anxious alwaies upon his Estate, and turning on that axel where ever it lyes. Which is the third and last Reason. For where your Treasure is, there will your heart be also.

*Chrysol.
Ser. 15.*

Platarch.

Aug.

Cassal.

*Chryf. in
Plal 111.*

Love

Falgent.
Ser. de
Confess.

Love is. The Heart is the Needle, and Treasure the Pole to which it tends, let it be what it will. Even God himself does not turn our hearts, but by changing our Treasure, exchanging our Loves. Therefore in our pretended truths, even with God himself (as in Prayer, and other divine Duties,) our fugitive Souls absent themselves too oft; and are in the mean time (undoingly) complemental to pay a Visit to somewhat which they accost as their Treasure. A man is lost to himself and all his Relations, if his desires be vagrant and extern: for he neither regards himself nor others as to Necessities, much less Civilities. His Soul is gone abroad (having left the key under the door,) which he is very uneasy until he take up and follow. This is the blind-side of Wiser men, if you can hit them in their delight, there is no Vessel that is so plyant to the winding, conquering Rudder, as they. It is remarkt as a kind of a Monstrous thing, that, Numb. 22. 29. (upon Gods opening the mouth of Balaams Ass) the Prophet was nothing amazed, but parled with her not uncompos'd, but at the common rate. To which 'tis said, That he was so over gone with the Meditation of Balaaks rich Booty, he was going to invade; that such an uncouth accident was even lost to him,
and

Gloss. ex
August.

and be scarcely regarded the difference of a Man or Beasts discoursing with him.

Such an *Empire* has our *Treasure* over us, and therefore we had need beware to whom we give up our *keys*: for as if a mans *Amours* happen to be plac't in a great *inferiority* to his *Estate*, it is lookt upon as the greatest *infortune* among men: So if we place our *values* upon *unsuitable Objects*, our *Souls* are *undone*. And against this *God* enters therefore his *Caution* here. As to *drown* a thing, we use to tumble it with a great *weight* about the neck: so if the *Soul* be *glwed* to the *whole World*, Will not that sink her *low enough* think you? And besides, our *Souls* and *Hearts* will be *embased* by the mixture of this *mean alloy*: We, whose *Original* was *Celestial*, shall be *metamorphos'd* into *low pieces of sordidness* by this *unworthy Truck*. To omit in this *Condition*, all the *Cares* that must perpetually *sling* us in our life; the *fears* that will *ague* us: but above all the *intollerable agonies* that will be at the *parting* of these *two dear Friends* (at our quitting the *Scene of this World*,) which we must do when *Death* shall storm the *Fortress* of our *Bodies*, and force a *surrender* of our *Souls*. When there will not be a *taking leave*, but *divorce*, and shrewd

Chrys.
Hom 21.
in loc.

Aug. l. 2.
de Herm.
Dem. c. 13.

strikes (above the feign'd *Mandrakes* when 'tis violently cruelly torn up,) for the forsaking of our *belov'd Treasure* behind us. After which when (like *Larks* we should be climbing up the *blew welkin*) we shall cast so many liquorish eyes of *desire*, that *God* will never bid a Soul *welcome to Heaven* that thus comes not to him; but is *Ravisht*. But indeed her *Seraphick* wings are so *luted* here, they cannot raise her; have contracted so many *vices*, with this *tincture*, that she is not fit to be a *Candidate* of *Heaven*; which would be a *Hell* to her, because her *delight* is elsewhere. Therefore as some *Kings* in their life, by way of *Testimony* of their *Respect* unto some *Religious Monastiques* (above others) have devoted their *hearts* to be *Interr'd* among them: So let us bequeath ours to *God* and *Heaven*; which can only be done (as the *Text* directs) By *laying up our Treasures there*. Our Soul is *from above*, and our *Gold* from *beneath*: and better 'tis to *advance our Coyn* to the *throne* of our Souls; then *depress* our Souls *unto the dungeon* of our *Mines*.

Let no dry *Miser* this day then think, his *sagacious Nose* has scented out a profound *design* that was contrived, in this *Exhortation*, against his *Pocket*. 'Tis not *his* but *himself* that *God* seeks: nor to *lay up your wealth*

E. each

Hist. H. 4.

Chrysol.

ser. 25.

wealth in Heaven, because he needs it there, but you love it here; and therefore would be miserable without it even there; because where your treasure is, there will your heart be also.

And now by this time, I hope, all that hear me are somewhat ripened toward this *Exhortation of laying up your Treasures in Heaven*. You may yet see more *Feathers* for your wings, that you prove not *bagard* in this flight: from these few subsequent Considerations. *It is needfull that all who are to be examin'd before the Tribunal of Christ, should either have the Judge their friend, or some friend to intercede with the Judge.* And the Judge himself has taught *who this Friend is*, Luke 16. *Make you friends of Mammon.* Your common Proverb you see may be truer then you are aware; *That Money may be a Mans best Friend.*

*Bern. in
Sent.*

If the Brother of our King, or some grand Favourite of his, should pass through this City, by the presenting of whom we should be sure to purchase his Majesties favour, and a-bundant compensation; How would you contend to out-do one another in Gifts? But Christ our King is not asham'd to call the Poor his Brethren, Friends; by being kind to whom, we may oblige him, and right our selves much: and here most strive, yet who shall be bind-most; or be excus'd altogether.

*Isidor.
Char.
Or. 7.*

Chrys.
Hom. 3.
de Pan.

Think we that God who made all, could not have enriched all? But that some might get Heaven by suffering ill he left some Poor, and made others Rich, that they might get Heaven by doing well. Or could he not take these things by force from us; but he bids us give, that he might reward us: and 'tis His to dispose of, not ours. We are but his servants to carry his purse, and should not keep his money to our selves. We are his Almoners, and that's Honourable as well as profitable. O! what an Honour methinks God hath done thee in this; To suffer thy Fellow-creature and his Member, to fall down before and pay thee a kind of worship: to pray unto thee, and weep more humbly, truly to thee for a Farthing, then thou dost to the great God to pardon all thy Sins, or to give thee Heaven for thine Inheritance. The full Cow loves to be milkt, and kicks not if she be made to give it down: But most men abhor the Dummings of Charity, and are waspish if the Preacher importune them. But is not the Stomach offended if it communicates not the Meat; and our Veins their Blood? Wells are the better for being drawn, and why not we. Has not God made the Poor partakers of thy Nature, and thou wilt not of thy Fortune; which is most Honourable. Four very Trades, which are not for your selves, but that one may help another, teaches you a Neces-

Chrys. 2.
Conc. de
Lazar.
Chrys.
Hom. 3.
de laud.
Pauli.

Leo Ser.
5 Quadr.

Arg. in
John.

Chrys. Ser.
de 4.

Ambr. de
Naboth,
c. 12.

Chrys. in
Psalm.

fy

sity of such Communications. You cannot live one by another, unless you likewise live one upon another; and each calling assist one another mutually. What has God thought too good for thee? he has given thee his own Son: Or, what Christ too dear for thee? He gives thee his own Flesh and Blood. God has purchased man with the price of our Saviours life; and we will not Heaven with a bit of Silver or Bread. It was Charity that brought God down Aug.
from Heaven upon Earth; and it must be Charity that must send Man from Earth up to Heaven. It is a Grace Chrys. in Tim.
which those that dare not practice, are compel'd to admire. In GOD himself, Which of his high Attributes is it that Max Tyr. diff. 36. N 207.
takes us most; His Wisdom, Power and Glory, or his Mercy? So of all your perfections, it is your Mercy that will take God most. Some may think this is said not ill, but 'tis not tim'd well: Our City is undone by Fire; Our Treasures exhausted; Our Banks drain'd, and what are we able to do now?

But, why then was I summon'd hither, to make an *impossible Exhortation* to you? What *Judge* will allow, nay command a *Councillor* to come before him, and then *check* him for making his motion. I hope the *Court of Lord Mayor, and Aldermen* will not be cruel beyond all places of *Judgment*, and you know
they

they allow a Suit in *Forma Pauperis*. If the *Body* of your *City* (to allude to *St. Paul*, *1 Cor. 13.*) were burned and you have not *Charity* it is nothing. Was *Charity* buried in the *Rubbish*, ruined in the *Ruines*? Must *Fire* be an Argument, that *Charity* must be cold? Then the *Needs* of many will be increased, and so your *Mercy* needed; and you, if you help, give that Proverb the best sense, *To make your Virtue out of their Necessity.*

It may be that late *dismal Fire* was Gods *Ordeal* to try you by. You were call'd to his Barr, *arraigned*, *condemned*, but scap't then only with being *burnt*: But still you are to pay your *Fees*, and then be at liberty. But, God be thanked, though this was, 'tis not the state of this *sumptuous City*; whose *Buildings* now shine not in *flames* but *Gold*: whose *Towrs* and *lofty Stories*, seem *emulous* to vye height with those *Affrighting flames*. Which, as it is the *Phœnix* of *Christendome*, so *Phœnix* like 'tis rais'd more young and glorious out of its own *Asbes*! All *Houses* noblyer furnisht; and shall our Hearts be empty, and our Hands? Who spies a *symptome* of *sad Want* in this days rich solemnity? unless *want of Charity*. *Horses* beautifully *Caparison'd*, *champing* gilded Bits; I hope the *Poor* shall not go *naked*, or want a bit of *Bread* to put in their mouths.

I might grow vehement now upon you, and pray you for the *Passion of Christ* (which is but newly past by you) that you would extend your *Charities*. And from his *Resurrection* (which you now celebrate) that you would pay your *Easter Offerings*; or, as you read it was in the Scripture, *Math. 27. 53, that many dead Bodies of the Saints rose to wait on his*: So you would never suffer the *virtue* of it to cease; but that now some of the *Bodies* of his *dead Saints* may be *raised* likewise. Let it not suffice you to be like the *Banks*, wherein the streams of *Ancient Bounty* ran; but add something of your own. *Let their Life be your Discipline*; lest I be forc't with *Solomon*, to praise the *Dead* Ambr. l. 2. de Virg Eccles. 1. 2 above the *Living*. You know that by *Moses's Law*, the *Beast* that only *chew'd the Cud* was *unclean*, if it did not *divide*. I leave to your selves to make the *application*: If you *divide* nothing, but only *ruminate* in in your *Counsails*, and *chew the Cud* at your *Feasts*, all was *laid up* before. Truly they have set *Posterity* a *fair Copy*. And now they are *dead* you guide their *hands* still: But *God* must guide *yours*, and *your hearts* to follow their line. I would tell this day what their *Charity* was, but 'tis so big I cannot: *That gives me so* Cyrl. l. 2. d fide R. c. *great a scope to speak, that I undersaying so much, you*
may

may rather call it silence : accuse them not me for making their actions transcend speech.

Many Daughters in this Nation have done *Virtuously*; but this Noble City has exceeded them all. It is the Head for Greatness; call it the Hand for Bounty. Let no man hereafter twit your Professions for *Mechanick*; you have shew'd that they are *Liberal*: and *No-vices* are now fain to decry their old *Dry Sciences*, and court (wisely) *Mechanisme*.

Not to make any blasphemous comparison, but a suitable, grateful allusion to our *Blessed Saviour*. You read, *Luke 19. 40*, That he went in Triumph to *Jerusalem*, and the people sung *Hosanna's* before him; at which, some Envious Persons repining, they desired him to command their silence: But our Lord made this Reply; That they might have read in the *Prophet David*, That out of the mouths of *Babes and Sucklings* *G O D* would perfect his Praise: And, that if these should hold their peace, the *Stones* would immediately cry out. You have this day Rid in Triumph through our *Jerusalem*. The Young People (*Children of the Hospitals*) have Sung their *Hosanna's*; their *Hospital Psalms*: Nay the Mouths of many *Babes and Sucklings* elsewhere do perfect

perfect your *Praise*: But if these should hold their Tongues, even the *Stones* would cry out; The *Stones* of those several *sumptuous* and *beautiful* *Edifices* that you have built to *harbour* them in. You have outdone the Builders of *Babel*; for they brought a *Curse* upon themselves: But your *Charities* have rear'd up *Towers*, whose tops I doubt not reach to *Heaven*, and have gained a *Blessing* for it.

But if any man think I have been too tedious in *speaking* of *Charity*; let not him condemn himself, in being longer in *doing* it. I have commended you as highly as I can to *Men*; there is nothing beyond it, but that I now commend you to *G O D* the Father, God the Son, and God the Holy Ghost; to whom be all the Honour, all the Glory, the Power, and the Praise of this Charity; and to your selves, the Reward and Comfort, from this time forth for evermore.

Amen.

F I N I S.